

கந்து³கஸ்துதீ

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கந்து³கஸ்துதீ



ஸ்ரீமதா³நந்த³தீர்த²-ப⁴க³வத்பாதா³சார்ய விநிர்மிதா ॥

கந்து³க: = a ball. This hymn - in praise of Lord Vishnu - is worded cleverly so that one can find a rhythm while reading it. It sounds like a ball is being tapped on the ground. It bounces back, only to be hit again. It bounces back and this is repeated.

அம்ப³ரக³ங்கா³-சும்பி³த-பாத:³ பத³தல-வித³லீத-கு³ருதர-ஶகட: ।
காலியநாக³-க்ஞவேல-நிலைந்தா ஸரவிஜ-நவத³ல-விகளித-நயந: ॥ 1 ॥

அம்ப³ரக³ங்கா³-சும்பி³த-பாத:³ ।

அம்ப³ரம் = sky. So, அம்ப³ரக³ங்கா³ will mean the river Ganga flowing in the sky or heavens.

சும்பி³த = kissed or gently touched or caressed.

பாத:³ = foot.

The Lord's feet are caressed by the waters of the river Ganges that flows in the heavens. The Ganges took its birth from the feet of the Lord. It is this association with His feet that makes its waters sacred.

பத³தல-வித³லீத-கு³ருதர-ஶகட: ।

பத³தல = surface of the foot or sole of the foot;

வித³லீத = split into pieces, கு³ருதர = very large, violent,

ஶகட: = the demon Shakata.

The demon Shakata was sent by Kamsa to kill Krishna who was then a child. The demon hid himself in the wheel of a cart waiting for an opportunity to kill Krishna. But, the child Krishna went near the cart and kicked the wheel of the cart. Shakata was killed. The incident is described in Bhagavata - Book No.10 (part 1).

காலியநாக³-க்ஞவேல-நிலைந்தா

காலியநாக³ = the serpent Kaliya, (who was staying with his family in a meadow near Gokulam and was a terror to the residents.)

க்ஷவேல = playfully நிலைந்தா = one who subdued.

This refers to the incident (again to be seen in Bhagavata -

Book No.10 (part 1).

ஸரஸ்வி-நவத³ல-விகளித-நயந: |

ஸரஸ்வி = lotus, நவத³ல = fresh petal, விகளித = opened or blown, நயந: = having eyes.

Krishna's eyes are like the petal of a lotus that has just opened up.

Thus they are very beautiful. Not only they are beautiful to look at, they are very auspicious and can fulfill all the desires of a devotee (including mokSha or liberation from the cycle of birth and death.)

One of His names (No:393 in Vishnusahasranama) is ஸரபே⁴க்ஷண: |

^{||} one with auspicious looks. Sri Sankaracharya in his commentary explains in detail the significance of the name as follows.

க்ஷணம் த³ஸநம் யஸ்ய ஸரபே⁴ம் ஸரபே⁴கரம், முமுக்ஷுணம் மோக்ஷத³ம், போ⁴கா³ரத²நாம் போ⁴க³த³ம், ஸர்வஸந்தே³ஹவிச்சே²த³காரணம், பாபிநாம் பாவநம், ஹ்ரு¹த³க³ரந்தே³ரவிச்சே²த³கரம், ஸர்வகர்மாணம் க்ஷபணம்,

அவித³யாயாச்ச நிவர்தகம் ஸ ஸரபே⁴க்ஷண: | பி⁴த³யதே

ஹ்ரு¹த³யக³ரந்தி: இத்யாதி³ ஸ்ருதே: || His auspicious looks grant liberation (mokSha) to those who seek liberation, grant pleasures to those who seek pleasures, destroy the sins of the sinners, remove all doubts, remove the knot of ignorance that ties up the mind and destroy all remnants of karma and also ignorance.

The first line describes the glory of Lord's feet. Even Ganges that was born of His feet is reputed to be holy and capable of wiping out the sins of those who take bath in it. Then, what to say about the sins of the devotees who worship His feet? The feet also offer total protection from all enemies. The proof is lies in the fact that they could playfully destroy a fearful demon like Shakata . An additional proof is seen in the episode of Kaliya that says that Krishna subdued the terrible

serpent Kaliya and ensured total security to His followers. Thus the Lord is the source of complete and most superior protection. A devotee need not seek any other protector. Any other source will be fragile and inferior only. The great Vaishnavite acharya Shri Vedanta Desika says this

தவயி ரக்ஷதி ரக்ஷகை: கிமந்யை:

தவயி சாரக்ஷதி ரக்ஷகை: கிமந்யை: ।
இதி நிஶ்சித தீ:⁴ ஸ்ரயாமி நித்யம்
நரு'ஹரே வேக³வதீ தடாஸ்ரயம் தவாம் ॥

Sri Leelasukha says the same thing in his Krishnakarnamritam.

மயி ப்ரஸாத³ம் மது⁴ரை: கடாகைக்:

வம்சீநிநாதா³நுச்சரை-ரவிதே³ஹி ।
தவயி ப்ரஸந்நே கிமிஹாபரை-ரந்:
தவய்யப்ரஸந்நே கிமிஹாபரை-ரந்: ॥

காலக⁴நாலீ-கர்பு³ர-காய: ஶரஸத-ஸகவித-ரிபுஸத-நிவஹ: ।
ஸந்தத-மஸ்மாந் பாது முராரி: ஸததக³-ஸமஜ்வ-க²க³பதி-நிரத: ॥ 2 ॥

காலக⁴நாலீ-கர்பு³ர-காய: ।

கால = of black or dark blue colour, க⁴ந = cloud, அவீ: = a black bee, கர்பு³ர = of colour of pigeon, grey or of vareigated colour, காய: = body. Krishna's body has the colour of a bee or cloud or gray like that of a pigeon.
ஸததக³-ஸமஜ்வ-க²க³பதி-நிரத: ।
ஸததக:³ = wind, ஸமஜ்வ = equal in speed,
க²க³பதி: = the king of birds or Garuda,
நிரத: = fond of or rested. The Lord is always resting on Garuda, who is fast as the wind.

The poets say that wind and the mind are the fastest things. Thus, Hanuman is also described to be as fast as these two. மனோஜவம் மாருததுல்ய-வேக³ம் ।
The Lord rests on Garuda so that He can respond to the calls from His devotee, either to bless him or rescue him from trouble without any delay.
He came on Garuda to bless the child Dhruva .

ஸஹஸ்ரஶீர்க்ஷாபி ததோ க³ருத்மதா மதோ⁴ரவநம் ப⁴ரு'த்யதி³த்³ரு'க்ஷயா க³த: ।
(Bhagavatam 4-9-1).

He also flew on Garuda to save Gajendra who was fighting for his life.

ச²ந்தோ³மயேந க³ருடே³ந ஸமுஹ்யமாநஸ்சக்ராயதோ⁴ஸப்யக³ம-தா³ஸா யதோ
க³ஜேந்த³ர: |

(Bhagavatam 8-3-31).

Incidentally we may note from this line that Garuda is not a bird but he represents the vedas. The vedas are divided into two chapters.

The first part is called the Karma Kanda and tells us how we should conduct ourselves, what to do and what to avoid. It also describes the rituals to be performed to get various material benefits. By diligently following the injunctions in this chapter one's mind gets purified and calm. He, thus, becomes qualified for the study of the second part known as Jnana Kanda or Vedanta. This part consists of upanishads and are meant to be studied under a qualified guru because the teachings contained in them are very subtle and difficult to grasp without the guidance of a teacher. The study points the way to liberation.

Garuda's two wings represent the two chapters of the vedas.

ஸரஸத-ஸகவித-ரிபுஸத-நிவஹ: |

ஸரஸத = hundred(s) of arrows, ஸகவித = reduced to pieces,

ரிபுஸத நிவஹ: = multitudes of enemies.

This refers to His incarnation as Rama when He reduced a great armies of enemies to nothing with His arrows. One of His names to be seen in the Sahasranama is

த⁴நூர்த⁴ர: - பூமாந் ராமோ மஹத³த⁴நூர்தா⁴ரயாமாஸேதி த⁴நூர்த⁴ர: ||

ஸந்தத-மஸ்மாந் பாது முராரி: |

முராரி: = Lord , the enemy of the demon Mura, அஸ்மாந் = us,

ஸந்ததம் = always, பாது = let Him protect.

Let such a Lord Vishnu, who rides Garuda, the king of birds and who is as fast as the wind and the vanquisher of the demon Mura protect us.

|| இதி பூமதா³நந்த³தீர்த²ப⁴க³வத்பாதா³சார்ய விரசிதா கந்து³கஸ்துதி: ஸம்பூர்ண
||

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